Milk for Babes;

AND

Meat for ſtrong Men.

A

FEAST

OF

FAT THINGS:

WINE *well refined on the* LEES.

O come yong Men and Maidens, old Men and Babes, drink abundantly of the Streams that run from the Fountain, that you may feel a Well-ſpring of living Water in your ſelves, ſpringing up to Eternal Life; that as he lives (even CHRIST JESUS) from whence all the Springs do come, ſo you may live alſo, and partake of his Glory that is aſcended at the right-hand of the Father, far above Principalities and Powers.

Being the breathings of the Spirit through his Servant *JAMES NAYLOR*, written by him in the time of the confinement of his outward man in Priſon.

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THE PREFACE TO THE READER.

THis being an Invitation of Love and Life (learned Counsel indeed) from him that hath been tryed in the deeps, a follower of the Lamb in many Tribulations, where ever he went; who was baptized into his death by the Holy Ghost, and by Fire; made like unto him through sufferings, who is the Captain of our Salvation; cloathed upon with his Vertues and Graces, throughly furnished unto every good and perfect work: For he had the mind of God, and the Secrets of the Almighty did abide upon his Tabernacle; and he prophesied of this day which is now come, and what shall be hereafter, which is not convenient to be uttered, but the day will declare and make all things manifest; For he that doth business in great Waters, seeth the wonders of the Lord, and declareth of the working of his mighty Power, who wrought mightily in him, he brake the Bonds and cut the Cords asunder, and led him by the hand of his power through the Fire and the Water, and set his feet in a plain path, and brought him forth in the midst of his Enemies, and stood at his right hand that he could not be moved; yea before the faces of them that had persecuted his righteous Soul, and had said his God had forsaken him and cast him off for ever; but the Lord did never leave him, or forsake him; although Satan had power to winnow him as wheat, yet his precious

life

Life was hid with God, and the evil one could not touch it; and the Tryal came not upon him for his own sins onely, nor the sins of others; but it was to try some, that all Flesh may be silent, and that none should glory in his presence, who setteth up, and casteth down, who kills and makes alive, according to the good pleasure of his own will; and who shall say, Why dost thou thus? For the Potter hath power over the Clay, to make a Vessel of honour, or of dishonour: For I am God All-sufficient, and mean to be the dust of the Ballance, and as the drop of the Bucket; and let all men know, that the most High ruleth in the Heavens, and doth what soever he will in the Earth; for the Lord alone does all: Therefore let none glory in his own wisdom or strength; for all Flesh is as grass, and the glory of it as the Flower of the Field, which soon fadeth away, and cometh to an end; therefore let him that stands, fear always, lest he fall into temptation; for none can stand in the Day of Tryal, nor dwell with everlasting Burnings, but he that lives and walks in the Spirit, and puts no Confidence in the Flesh: [Mark this] *He was set as a Sign for the Rise and Fall of many, that the Secrets of many hearts might be made manifest, and for to prove that Generation that then had Power in their hands, but improved it not, but went on in the counsel of their own corrupt hearts to persecute the Innocent; but the Lord God who hath pleaded the cause of the needy, a helper of him who had no helper in the Earth; I say, the Lord God hath pleaded with that generation of men which now are passed away, and their very memorial is become an evil savour; for they shewed no mercy; Therefore in the day of their distress they could find no mercy; but the merciful God, whose mercies are above and over all his works, He did remember his Captive, and did not leave his soul in the Grave, but did deliver his Lamb from the devouring Wolves, and stopped the mouths of the Lyons which greedily roared, and gave him his life for a prey, that he might magnifie and exalt his unexpressible abundant loving-kindness, and unutterable love of the Lord to him; that all that fear the Lord might trust in the God of his Salvation, who saved him to the utmost; this is the God of the living: O let all the holy Saints that know the breath of life, praise him that liveth for ever: For all Dominion, Honour and Glory is his, and unto him let it be ascribed for ever and ever.*

But he hath finished the work his Father gave him to do, and hath run the Race that was set before him, and is come to the End of all

things; the Antient of Dayes, the Judge of all; although the outward Tabernacle be gone to its place, yet he lives, and shall never dye: and the Resurrection of his most holy Life is risen, and shall arise in mine; a Name he hath among the living, which can never be blotted out; and the blessing of the Lord is upon the Seed that hath been raised by his preaching of the Word of Reconciliation and Peace, and his Off-spring shall declare his Generation for ever; for the Seed is still multiplying, his Children's Children are ready to bring forth, still raising up Seed to the Elder Brother, the true Husband in the Resurrection; but now none can add to him, or take from him; for Immortal is his Crown, and endless is his Glory; and in all that was done unto him, the Lord never smote him, as he hath, and will smite them that smote him; for he hath broken them with a great breach, and so shall it be with all Zions Enemies; for her King is in the midst of her; the Lord of Hosts is his Name, who will smite the Host of the Egyptians, and fear, horror and trembling shall take hold on Israel's enemies, and he will smite the Earth with a Curse for his Elect sake, and he will plague hard-hearted Pharoah, that will not let the Seed go free to serve the Lord in the spirit and the truth; and with Amalek (which will not let Israel pass through his Land) will he make War for ever, and in the destruction of his Enemies will he get himself a Name, and his Name shall be dreadful to all them that know him not; but all that know his Name they put their trust in it, and unto them it is a strong Tower of Defence, and into the Ark of his Strength will he gather all the Righteous souls, whilst he eases and avenges himself of his enemies; and for ever blessed are all they that hold out unto the end, and keep the Word of his Patience, they shall be hid in the hollow of his hand, kept safe in his Pavilion, and a defence will be make about his People, and Zion shall be the praise of the whole Earth, a beautiful City, compact, compassed about with Salvation for Walls and Bulworks, and the Mountain of his Holiness shall be on the top of all Mountains, and no Destroyers shall be found in it; the pure in heart shall see it.

M. B.

Milk for Babes,

AND

Meat for ſtrong-men.

TO you tender-hearted ones, who have felt the Call of the Father's Love, who now ſee more Deſireableneſs and Beauty in Innocency and Meekneſs, than in all the Mountains of Prey, or ſelf-conceited Exaltations ariſing from the airy knowledge; my Soul is with you herein; and in that which hath given you the ſight of this Excellency, *wait low*, and diligently hearken thereto, untill the thing it ſelf ſpring up, which naturally hath this Riches in it, which cometh from above, and yet is felt far below all fleſhly affections, high thoughts, and haſty deſires, and with theſe is vailed and hid from you, ſo that you cannot come to the Life and Spring of it, but as you deny theſe, and put them off, by ſinking down through them, all theſe earthly Foundations and Ends to riſe up; For under all theſe your Beloved ſuffers, while theſe are above in your minds; and through the fall of all theſe, muſt he ariſe, and over all theſe take the Kingdom, ere you come to have a quiet dwelling-place in Him, and He in you. So under all theſe muſt you paſs, and into the likeneſs of his Death you muſt come, and be planted therein, that the fellowſhip of his Sufferings you may feel, and partake of his Meekneſs and Patience therein, who beareth all things; and your Faithfulneſs with him therein muſt be throughly proved. In which Faith

and

and Patience you shall learn him whom you love; his *Reproach without*, his *Temptations within*, even such Tryals which cannot be declared to another, shall you learn in him, with his *Love*, *Obedience*, *Patience*, *Meekness*, and *Long-suffering* under all; and how through all these he ariseth, in which Resurrection he chaineth his Enemies, and takes them captive, whose Captives you are; and thus shall you have fellowship in his Resurrection, wherein you shall attain to the Resurrection of the Dead, and the Inheritance of Eternal Life.

But dear Children, who seek this to attain, think it not strange when for the attaining hereof, you come to be *rejected of all*, *denyed*, *condemned*, *contradicted*, and *tempted* with all manner of Spirits and Evils, *Assaults within* and *without*, with *fears*, and *dread*, *in weakness*, *watchings* and *fastings*, with *tears* of *sorrow* night and day; to be led into the *Wilderness*, and there *tempted*, *tryed* in the night with *great Temptations*, and see no way out, led on a Way you know not, a Way of Wrath and Terror, and passing by the Gates of Hell, and none to pitty you, nor take your part; Chastened alone, that you may be proved to the uttermost. And when this you come into, then *faint not*, nor *look back*, but *lift up your head through all*, and know, that now he deals with you *as with Sons* and *daughters of his love*: Take heed *you murmur not*, nor measure him with *your selves*, nor repine *at the Rod*; cast not your evil eye upon the *Instruments*, who or whatever they be; for that will beget Wrath in your minds, and then you will lose the Life you aim at, and suffer in vain; but in the greatest Floods keep your eye *to your beloved's Beauty*, retain *Patience* and *Meekness* in *Long-suffering*, with *Faith*: Let these be ever in your heart as the end of all; and still believe that all that befals you is but to waste that which would *hinder* you from being joyned into the thing you so highly prize. So in all things keep with him, let *his joy* be strength unto you *in all*, and the appearance of his Beauty will refresh you in the new, as the old doth waste, and with him make war against the *enmity*, and let his *Love* quence *all wrath* that would arise; let him be *your shield of Faith*; and what ever you are led into, while you retain him single in your minds, it shall be profitable to the end expected; but *without him you can do nothing*: So if you pray to the Father, let it be with

with him. In all your wreſtlings, his Meekneſs, Patience and Long-ſuffering, with Faith, prevailes much with God. If you reſiſt the Tempter, let it be with him; it's *his Good* that only hath power *to overcome* the *evil*; and here is your ſtrength in all, if you hold him ſtedfaſt in your minds; in *the Fire*, and in *the Floods* he will be with you, and be your Power and Peace, and make your way through all.

Though at ſome times the Clouds may be *ſo thick*, and the powers of Darkneſs *ſo ſtrong* in your eye that you ſee him not, *yet love him*, and believe, and you have him preſent; you ſhall feel *his patience* calling you down *out of the ſtorm*, and his *meekneſs* moving you to follow him who hath gone the ſame way before in all his Saints. *This is your Beloved*, who now goeth before you; *hear him alone*, then are you faithfull, when you look *for no other* to be with you *in all*, nor to redeem *out of all*, but Him *whom you love*: So that though the Tempter ſhould tender *you relief* ſome other way (for herewith he will prove you, if he ſee he cannot drive you from the meek and patient One by Sufferings and Threatning, then will he *flatter* and *promiſe* to draw you from him) yet this is your faithfulneſs, that you abide *till Meekneſs* and *Patience bring you out*.

For whatever you own *for your Redeemer out of trouble*, that muſt be *your Lord* and *Maſter*, and you its *Servant*: Wherefore take heed you own *nothing* for a *Helper*, but what you look *to inherit*; ſo he that makes *Fleſh his arm*, inherits *the Curſe*, and the Earth cometh over him, and he muſt ſerve it: But ſtay you *in the Meekneſs of Chriſt*, his *Peace* and *Patience*, and you enter the earneſt of your Inheritance in the day of your trouble; and when you come out, *none ſhall be able to take it from you*, nor any contrary nature *ſhall be Lord in you*, nor *over you*, but the ſame in which you have truſted, ſhall reſt *upon you*, and his glory *ſhall cover you*, and become a Life *in you*, and your *Leader* for ever.

And being faithful *in this tryal*, you ſhall learn Chriſt, and find out the Wiles of Satan, and perfectly feel what he hath of his own *in you* to work upon, even by their preſent working *in your minds*; For that which thinks *Sufferings hard*, and *time long*, that is not *to be truſted*; for it will work in the Reaſonings a *diſtruſt*, and tempt *to look out for Freedom* and eaſe by ſome *viſible Help*; or if it cannot

prevail

prevail to hunt about for freedom, yet if any Carnal Way be opened, it will form a fair pretence as though it were of God, which is not of God; and this seeks to betray the just and faithful One from you; and would part you from your chast waiting *upon him* whom you love, taking his *advantage* by your *haste*, *weariness* and *weakness* in the *journey*: But that which only minds to be obedient to God in suffering, and acting, with *Faith* and *Diligence*, hearkning with all Long-suffering, what Meekness and Patience saith, thinking it a greater thing to obtain Counsel *from that*, then ease from *another*; believing that *no other thing* can give an expected end *but that*, to wit, an *Inheritance* in that you wait for; and therfore count nothing dear that you may win him, thinking *no time long*, *nor any thing hard to endure*, for the joy and beauty that is set before you: This will never deceive you of the Redemption of Truth; *your Love*, and *Redeemer*, and *Lord* is One, and you shall not be put to your sleighty shifts, as they that go out from that Spirit are; for you shall *feel* and *see* your *Redeemer*, *in the midst of you*, and with his body shall you rise and *live*, and you shall not be ransomed *with Silver* or *Gold*, from the hand of the Oppressor, *but by the pretious blood of Christ*, *as a Lamb without spot*; not with any *corruptible thing*, but his *Long-suffering*, *Faith* and *Patience*, his *Love* and *meek Spirit* shall set you out of *all darkness*, and above *all fears*; and your *freedoms* will be perfect, and *Inheritance* large, when all that would not stay upon him alone, are *consumed in the fiery tryals*, which *haste*, *ease* and *distrust* will never bring to an end; till which you are not fit to be joyned to him you love in *everlasting obedience* and *everlasting praises*, the portion of all who have waited on him, and have found him faithful in the End.

And having learned this *mystery of Godliness*, and found the *worth of it*, you having found his way perfect and pure, and him faithful to such as walk therein, you may be able to direct the simple and unlearned in their desirable way to rest, and *your words* have in them a manifestation *of Life*, and quickning power is *with you*, and this shall be your everlasting strength, that you are redeemed with that you so dearly loved.

And this you shall feel in the way, That the more diligently you wait upon him in all Conditions you pass through, even so the

more

more do you receive of him, by drinking in of *that heavenly virtue* that is *in him*, who is the Meek and Patient one; and by supping continually with him, and he with you, will you come so to be filled with him, that all *haste* and *impatiency*, and *distrust*, will be covered and overcome with him, and so your *Mortal* be swallowed up of the *Immortal*, till it become your whole Life and being; and all *your Thoughts*, *Words* and *Actions*, have their Rise and Being therein; so that *Self* be seen no more, nor that appear, in which *death* and *condemnation* have any entrance or power: And this shall you find to be the House from Above, and Heavenly City, in which the holy Spirits live and walk, and have Communion, as they come to be perfected; of which the LAMB *is the Light* and *Salvation*, into which none enter, but who through his *Meekness* and *Long-suffering* are *ransomed*, and *by Faith* therein *redeemed*.

Who being thus builded, see *no more sorrow* nor *fear* of *falling*, the Foundation being everlasting, elect and precious, and every Stone therein tryed in the fire, and in faithfulness chosen for that end

So with all diligence sink down *to feel the Election*, not minding that which boasts *in big words*, before it be tryed; but when it comes into the fire, *will not stand patient* in the Tryal, put through that being given up to death, seek for that which lies under in the sufferings, which calls you down *from every high thought*. To him *come down* into the pit, *who hears all things without complaining*, that with him *you may suffer*, and with him *you may obey*, and in all things *he may be with you*, and you *with him*; this is the Election, make him sure to your selves *in life* and *death*, so shall you be changed with him; and though you go down *into the lower parts of the Earth* in the carnal body, he shall *raise you spiritual*; though sown *weak*, yet raised *in power*; if you rise not but with him, as he raises you; if you cast not off the Yoak, nor slie the Cross, nor heal your own wound; though your wound *be mortal*, yet the cure is *immortal*; though you go down in *shame* and *reproach*, yet are raised in *glory*, and covered with *immortal honour*, and *eternal life*, with *power* and *strength* to fulfill the Will of God; and the answer of a good Conscience; through this *Baptism* and *Resurrection* you shall attain, and so become one Spirit with him that dwells *in the*

light,

light, in *death*, in *sufferings* in *patience*, in *faith*, and in *obedience*, which otherwise no mortal man can approach to, there being that to be fulfilled which the Light requires, which the first man born hath not in power, so by that Law (his life he must lose) which hath power over the Transgressor as long as he lives, and joyned to Christ cannot be, till to that Law he be dead; So *the first* which is *earthly*, the Law kills because *of sin*, and want *of obedience*, but he that is born again is of the Spirit, and lives *because of Righteousness* and *obedience*, so the boaster is excluded, being concluded *under sin*, that the mercy may arise in the meek principle over all, to fulfill all.

The Light saith, *Love thy neighbour as thy self*; This the first-born cannot do, so the boaster is excluded, and the Law lays hold on that life which wants *this love*, and the Creature must give up that to death, that he may come to the meek Spirit, for the power of that life and obedience that hath Righteousness in it: and the Creature drawing *his mind*, and *affections*, and *faith* from the *first*, who hath *words* without power, and giving these to the *second*, the *first falls*, *withers* and *dies* in that vessel; and as the mind is diligent in the *second*, he rises in the Faith, and raiseth the power of obedience in that vessel, and so as he rises through the Law, he brings forth fruits above the Law, against which there is no Law; so he in whom the Covenant is, and hath the power of obedience to Righteousness, puts an end to the Law: So he being *denied*, dead and buried, whose life arose through *disobedience*, who is the Transgressor, and because of whom the Law was added, that Law becomes dead also; he that fulfils *the Law* is he *that gave it forth*, and is the *end thereof*, in whom *by Faith* you live, and *inherit* this Righteousness, as you put *him on* through death, who is *this life*; So being faithful in the Light shall you learn him that *kills* and *makes alive*, that *cast down* and *raises up*, that *condemns* and *justifies*, and so shall know the way of *death*, and the way *of life*, and who that is that is hardned by *the Law*, and who *fulfils it*, and the life and end of both; and you will see the cause and end of *all the tribulations*, *earthquakes* and *thunders*, and *several voices*, *clouds*, *smoak* and *darkness* and *great temptations*; and the *trial* of your faith herein will be as *that of gold*, and will bring to inherit the knowledge of God and

eternal

eternal life, and power to judg the Prince of the Air, and over the myſtery of iniquity, and to deny the God of this world *with all his ſnares* and *traps*, wherein the unlearned Profeſſors are caught, and held captive at his will, though ſome of them have a knowledge and form of the Truth, taught from what others have thus learned, all which you ſhall judg and have power over; and *all miniſtration* under the Sun, ſhall with this be *comprehended*, whether Angels or Spirits: Even he *that is faithful* and *diligent* unto the end of this great tribulation, ſhall be made *white*, and have *judgement* committed to him, and the Key of *Davids* houſe, *to bind* and *looſe*, and ſhal ſit in the Lambs Throne of Judgment and Righteouſneſs in heaven; and the Grave not Hell ſhall have no more power, nor ſhall his old iniquities have any more power over him, the ſtrength of ſin being dead.

Wherefore Brethren, in the Light *be faithful*, when you come into this condition; take heed of *Unbelief*, and haſte out of it, leſt you tempt the Lord of your Life, and grieve his meek Spirit, and provoke him to leave chaſtening, and ſo your ſpot remain, and you prove *but Baſtards*, and not *free-born Children* of this *Kingdom*, *Power* and *Glory*; and ſo in time your old Iniquities overtake you again.

For whatever *of the old man* comes out of the fire *unconſumed*, *dead* and *buried* in this Baptiſm, will be a continual *Canker* ſeeking *to eat*, and an Enemy, daily waiting his opportunity upon all occaſions *to get up*, and *overſpread the pure Plant of Innocency*, and ſo ſpoil you *of your Beloved*, and ſo make void *all your ſufferings paſt*, and bring in the old Evils *like a flood upon you*, as it hath befallen many at this day; but *be faithful to the end of all Iniquity*, the *Root* as well *as the Branch*; ſo ſhall your Righteouſneſs ariſe clear and unſpotted, and your old ſins ſhall therewith be buried, and never riſe again, neither to *accuſe* nor *raign*; and this is your victory over death.

And this know (what ever *others imagine*) let none *deceive you* That though ſin, the evil ſeed be ſown when men ſleep, and take root *with pleaſure*, and ſpring up *with eaſe* and *delight*; yet the end thereof is *bitterneſs* and *great tribulation*: but the precious Seed is ſown *with tears*, conceived *in ſorrow*, and brought to *light* with *ſighing*, nights *of watching*, dayes *of mourning*; and with much labour of

spirit, and travel *of soul*, must you come to see your desire: for though the world have conceived a Faith in the Air, and so bring forth nought but several sorts of Winds striving upon the Earth, without Foundation, and so build nothing to perfection; *yet with you it must not be so*; for *to you* the Light is sprung up which leads to the Foundation of God; and *you* have received a *Faith* that gives you a *sight* of the Stone which the builders *see not*; and to you *it is given not only to believe in him, but to* suffer *for his sake in the behalf of him*; and so *to run, as to win him*; so *to strive, as to obtain him*, his *Name*, his *Power*, his *Nature*; for this is that your soul groans for, to possess and inherit his Power, his Love, his Meekness, his Patience *in all Tribulations*, his *Faith* in *all fears*, and to have the power *of all his Grace* and *Vertue* living in you, whereby you may be men of able spirits, rightly furnished to every good work, and against all evill, that in him you may overcome when you are tryed, and be more then Conquerors; and your work is to war against whatever would keep you from coming to this Foundation & Corner-stone. And it is not beating the Air, that will fight your battel; for it's against all these deceits you are to fight, and airy notions, and all spirits that would possess you with *words* and *forms* without *the power* of Righteousness, and whatever lyes under the power of sin; the true Light gives you to see *the cursed devil* that lyes in all this, and that these are the subtile paths of the destroyer; and nothing less then Victory *over sin* and *subtilty* will satisfie your souls; so that it's only *Life* and *Power* that can give you peace, and therefore yours is *work*, and not *vain words*; and that which strikes at the root *of sin*, is your best Weapon: So it is not *flesh* that profits you, it's the *Spirit* that must quicken through *hardship* that which *ease* hath slain, ere you come to perfect peace.

For though the Letter tell of a Child *that is heir of all things*, and gives this Inheritance to all in whom he is formed, whose Name is, *Wonderful in Counsel and Strength*, yet is not this brought forth without *hard labour* and *travel*, and the pangs of death gone through; for when you come to the Lord *for Counsel*, and feel that there is two manner of Seeds in the Womb, then will you see that great Work is to be done ere you come to rest; There is the *strong man* to be bound before the Babe can reign; and strongly is he armed

with

with all manner of wiles to ſave himſelf; and it's not *words* and *thoughts* that will caſt out the *Mother* and *her Son*, which muſt not inherit; and this muſt be done, or all is in vain: He that is born of the fleſh, is in bondage to things here below; this cannot inherit Immortality, for ſin hath power *in him*, and die he muſt, that the Son of Righteouſneſs may ariſe to life *in you*, and bring your life to light *with him*, as he appears; and though the Light be *above* the Tranſgreſſor, yet the Son *is lowly* that gives it.

So being faithful in the Light which from the Son cometh, which condemneth all the lofty wayes of the firſt-born, you will be led into ways lowly, to croſs your life in him; through Watchings and Faſtings, and great Tribulations, muſt he be famiſhed, into which the Spirit will lead you, where there is nothing for the Luſt to live on, nor for that Wiſdom to walk in, that loves it ſelf, or ſeeks its eaſe and pleaſure. Then be faithful to your Guide, however he ſtorm that is to be deſtroyed.

And with all diligence preſs into that which calls in the wandering mind, and give heed with *watching* and *wreſtling* to get abiding therein; which as you are faithful therein, it will be enlarged, till it become a habitation for your pure minds to dwell in, and take up its reſt, which hath been toſt to and fro as in a Wilderneſs; and by killing in the watch all that would draw you out, and ſinking down into *this meekneſs* and ſtedfaſt *lowlineſs*, you will come to feel the Plant of God that brings forth this *meekneſs*, *holineſs*, and *ſtrings of living vertue*; and there will you meet the Lord in his Kingdom on Earth, where he delights to walk as in a Garden; for in theſe things he delights, and in ſuch as delight therein; and there wait to feel his fellowſhip, and receive his Counſel in purity and coolneſs, in which he will let you ſee whatever it be that would break his Covenant with you, and whatever leadeth out of the Eternal Life, and will with his Spirit lead you out to war againſt it; in which Spiritual War *being faithful*, you ſhall not fail of Victory, till every cumbrance in your minds be caſt out, and ſo heavenlineſs become a quiet habitation, that in the meek Spirit you may feed upon the heavenly food, and not to have that ravenous earthly ſpirit to ſteal and devour it from the ſoul.

And as you get an entrance into this heavenly Manſion, ſo diſ-

gently

gently watch, and in the Light stand armed against the Thief, and keep out whatever would enter into your affections or desires, under what pretence soever; for if it enter into your affections, it will steal away your minds from this pure Innocent Plant; and this is *Adultery*, *Treachery* and *Whordom*, which you must *wrestle against* in the power of his Love.

And with willingness of mind to put off *all the old Idols* out of your affections, what ever hath any place there; for by the entrance of that *through lust*, hath the Son of Righteousness *suffered*, and the Innocent *been slain*; and until that be condemned and cast out, which hath come over the Just in your affections, the Son of Righteousness arises not into his Kingdom, who must give you the entrance into this holy habitation, who must fulfil all Righteousness before the entrance be made; Which Work you stop, whilst you retain the unrighteous, having a Seat in your heart *uncondemned* and *cast out*; and hence it is that many seek *to enter*, but are *not able*, the cursed thing *not being cast out*, which can have no place in God's Kingdom, with which the Just hath not communion, *nor the Temple of God with Idols*.

And this I say to you, which is a learned Truth in this Journey, That if you either retain *your old Lovers*, or suffer *any thing* now to enter *your affections*, or draw out *your minds* from this Pure Plant of Righteousness and Truth, you shall in no wise enter into the Kingdom of Heaven; for this is the Way, and must make your entrance: therefore fight against whatever would draw you from it, and *with violence* break through it, and take the Kingdom; for only he that hath been faithful in the Baptism of *John*, to fulfil *all Righteousness*, shal receive power to press into the Kingdom: and when you come here, you will find violent Powers to keep you out, which with the Lamb in War must be overcome *violently*; for the strong man having got a possession *within*, is not easily *bound* and *cast out*; for it is a *spiritual wickedness*, and in heavenly places, with which you are to wrestle, therefore a *heavenly virtue* contrary thereto, and of a greater Power, must give you *your Victory*.

So press into the *Heavenly Spirit* with its power, to overcome the *Earthly Spirit* with its powers; strive earnestly *in the meek Spirit* to obtain a measure of *Faith* and *Patience*, larger then the Temp-

temptation, and that will endure to the end of it, a *Meekneſs* and *Love to cover all ſtrife* and *wrath*, a *Long ſuffering to famiſh all haſt*, and that which ſeeks its own eaſe; and ſo in all things with deſire, drinking in of the Heavenly Virtue from above, whereby you may become ſtrengthned with *all might* to ſtand *all aſſaults of the enemy within* or *without*; and ſo in the croſs come to put on every meaſure, Chriſt Jeſus, the great Power of God unto Salvation, and Well-ſprings of Eternal Life and Glory, which is done by ſinking down into the Heavenly feeling, contrary to the will of the exalted Life, whereby you will be overſhadowed from above, from whence the Saviour is looked for, to overcome things below.

And as you come into the feeling of theſe Virtues, hold them faſt till he come who is the fulneſs, and with that you have, wreſtle againſt whatever would draw out your minds from it; for with that of him muſt you make War againſt whatever is contrary thereto; and as you are faithful to abide therein, you will feel every high thing fall before you; for that which cleanſeth the Veſſel of all corruptible things, *is your Weapon*; and that which ſprings up in a contrary nature, *is your life*. The beholding whereof as it riſeth, and keeping your eye conſtant in the Faith and Hope of attaining to his fulneſs, will make your Work the Work *of Love*, your obedience *delightful*, and all your ſufferings *eaſie*, and your *loſs* of your former glory will in that eye appear *great gain*; and this is your acceptable ſervice, and that Faith which works by Love, which avails much with God, and being followed, overcomes the World, and ſets free from it in all things.

So with the Light mind to be led down into that Life that is not of this World; come to him that ſeeks not himſelf, who hath not his reſt in things on earth, who is rejected of men, denyed of his own kindred, and forſaken of all; and as you come to him, you will come to be proved whether you can forgo all theſe for him alone, and that he may make his appearance in you, and cover you with himſelf, his contempt and reproach, and his patient power to bear all; for it's he that can bear all things, that ſhall never be moved; and he that thus overcomes, ſhall know the *white ſtone*, and that *Rock* which *breaks the Nations*, but *builds the Houſe of God*.

But in all your Journey, take heed of the *Adulterous mind*, for it ſecretly

secretly devoureth the precious Life; Wherefore take heed of that which looketh out, give not way to that eye not for a moment; for if you consent to it upon any pretence whatsoever, you enter into a Covenant therewith, against the holy Seed, to destroy the chast mind; but whether it be *rough* or *smooth*, yet hold it as an *Enemy*, and that which if it get in by consent, must out by suffering double to the delight it brings with it; but if as an Enemy you withstand it by constant and patient resistings, it will flie, and grow weaker upon every assault; and he that giveth you victory, will grow more in your esteem and delight.

Wherefore think it not strange (so long as any of the old leaven is within, unpurged out) that the nearer you draw to God in *the lowly-suffering-meekness*, the deeper you sink *into tribulation*, and your sufferings increase upon your fleshly part, for that is the Sons way to perfection; and the wondrous works of the Father are learned in the deep; for by the hand of God upon you (being faithful in suffering to the end) shall you see the old Foundation of the World, the root and offspring of all Wickedness, how it came to be laid, and how the Lamb is slain, and what he is; and the Foundation of God shall you see and feel, upon which the Saints were raised up and built in the Spirit, and how all the *chaff*, *hay* and *stubble* comes to be cleansed off; for his fan is in his hand, and the words of his mouth are a consuming Fire to that Nature, who refineth the Gold, and quickeneth the Soul, and divideth the clean from the unclean. And the nearer you draw to God, the nearer he will draw to you in Righteousness, and Judgement, and Truth, to make an end of Sin, and bring in everlasting Righteousness, and to establish you in his Inheritance, who appear in his Temple through the Refiners Fire, and Fullers Sope, the end of all sufferings, and entrance into everlasting joy, purity and peace, and weight of eternal glory, to which there is no other way but through affliction.

But as you come down to the Foundation of God, watch with all fear and diligence, that nothing exalt you, or lift you up in *mind*, *conceit*, or *comprehension*, faster then with that Foundation you are builded; for many temptations of haste will present themselves with *fears* and *distrust*, to get you from off the Foundation of Life; but

but if you keep lowly, *ſtedfaſt* and *faithful* thereto, with it you ſhall be raiſed out of the Pit, and ſet above the Earth. And for that end is it laid *within you*, that in Spirit you may be built thereon in order like the Corner-ſtone, a *new man*, not the ſame that *goes down*, and none knoweth the way of his riſing, but as he keepeth to the foundation, and mindeth the head of the Corner, which as you diligently mind, you ſhall know the ſure Foundation of the holy City, even from the Word of the beginning of Chriſt, as you grow to his fulneſs, the Foundations of Repentance, of Faith, of Doctrines of Baptiſms, of the Reſurrection of the dead, and of eternal Judgement.

And as with the Foundation of Life and Power you come to be edified, you will be led thorow the Dominions of Death, where you ſhall learn wherein it hath its power, and by what it reigns, and how it captivates the Seed, and how its Bonds are broken, and with what he is taken and chained, who hath the power of death; and ſo come to ſee *what binds*, and *what looſes*; what *kills*, and what *makes alive*; the Life of the Law, the Life of the Prophets, and the Life of the Apoſtles, as they paſſed before you, will you come to know, their inheritance therein to poſſeſs, and with them in Spirit have fellowſhip, as they paſſed the time of their pilgrimage here, that to the Life of Chriſt you may come, for the fulfilling of the Word of God, which endureth from Generation to Generation: This being the end of all the travels of the ſouls of *righteous men* and *women* here below, which that they might attain the fulfilling thereof, and ſo return in peace to him from whence they came, cloathed on with their Heavenly Houſe, for which prize they counted all things loſs here below, caſting off the *Earthly pleaſures*, and killing every affection thereto, eſtranged there-from in all their walking while they are here, knowing that the love to the *earthly things*, is the enemy *to their ſpiritual aſcending*, and that the Earthly Adulterous Spirit daily hunts to devour the precious Life, and to keep the ſoul in things below; preſenting daily its delights carnal, and opening the paths of the deſtroyer, with pleaſures to the carnal eye, which whoſoever joins to, cannot aſcend into the Heavenly Inheritance, but with the dark World daily go downward; who are degenerated

from the Life of God, and estranged from it even from the Womb, so that they are never able to attain the knowledge of God, nor in truth and righteousness to call him Father, nor to say, they came out from him, nor ever to him can return: This they being willingly ignorant of, that no man hath ascended up to Heaven, but he that came down from Heaven, who is born, not of the corruptible Seed, nor begotten but by the Word of God, which liveth and abideth for ever.

But with you it is not so, (neither are you going that way) who feel the Heavenly motion drawing your minds out of all earthly delights, the taste of the *Heavenly Life* overcoming *the Earthly* in your affections; so that to the World you die daily, and you feel something quickned in you, that cannot feed *on earthly pleasures*, but hunger after Righteousness, and see a beauty in Holiness, and thirst daily after the Heavenly Virtue: So to that sink down into its likeness, which is yet in the bonds of death, and hunger with it, and suffer with it, and join to it in all its counsel, so that with it you may be raised; for that is it which is on the foundation of God; and coming to him as a living stone, you will be built on the same Foundation, the same Spirit being your Head; by whose Resurrection all the Vails will be done away, the Vail of Death, the Vail of the Law, the Vail of the Prophets, and the whole mystery of Godliness will be unsealed, and the way to Heaven opened by him, even the *slain Lamb*, who hath his power from the midst of the Throne of God, even for you, if you joyn to him in his sufferings and ascendings, who maketh the way betwixt Heaven and Earth, and keepeth it open in all them who mind him, therewith to possess the Vessel in Holiness and fear towards God, so that nothing shall hinder your prayers from comming to the Throne of God, nor the dew and blessing of Heaven from falling upon the Seed; and here is Heaven opened, and the way of Grace and Salvation for the wayfaring man here on Earth to walk in; in which if you wholly exercise your minds, you shall not err; nor shall any thing be able to hinder you from receiving Gifts from the Father, so long as nothing of a contrary Nature stops his own from arising to him in praises, and you with it.

So let nothing cut off *your Communion with God* in that measure yo

you already have received; but let the breathings of your ſouls, and your hearts be continually open towards him, and therein you ſhall not only *receive*, but become *faithful Improvers* of what you have, by the bleſſing that is in the Covenant, that is with all that love him that dwells in the Light; for where the converſation is in Heaven, there the Earth becomes fruitful.

Wherefore give all diligence, that nothing have *your affections here below*, or ſtop your Heavenly mind from its conſtant aſcending; for that is the Spirit of Bondage, which hath got power, by letting ſome carnal thing in upon you, to preſs you down; which Spirit waits upon you continually to inſnare the Heavenly Life, and get above it in your minds, and ſo as a weight beſet you in your way, leſt that which comes from Heaven ſhould have free paſſage through a clear Veſſel to Heavenly Seed, free from *cares, cumbrances*, and *earthly pleaſures*, and from Earth to the Heavens; for its he that comes from above, which declareth to man *his way*, and *his wants*, preſents *his prayers*, and receives *the anſwer*; and by him alone doth God work all his Works *in you*, and *for you*, in Heaven and in Earth. Now if you joyn to *another*, and give your ſtrength of heart and mind *to his Enemy*, then the Work of God ceaſes, the way being ſtopt; for the *Adulterer*, the *Covetous*, the *Idolater*, the *Wanton*, the *Slothful*, or whatever of that nature you joyn to, your conſent giveth him ſtrength to ſtop the Way of Life: And this is your condemnation, witneſſed with the Light; and herein had death its power at the firſt, which can be no Head, but where he is hearkned to, let in, or obeyed, (but being reſiſted, flyes) but being let in, he ſeateth himſelf in the Heavenly way with much policy and power, and is not eaſily got out, nor ſeen to be what he is; So when you feel your way darkned, or affections *grow cold* towards Heaven, then take heed *with all diligence* in the pure Light *to ſearch*, for *your Enemy* hath got ſome entrance, which by faithful and patient waiting in the Light, you will come to ſee, and through the power of the Croſs to kill that life, and caſt out that in which it was conceived, for that muſt not abide in the Houſe with him that is Heir of the Heavenly Inheritance, but is an Enemy to his coming; for it is he that letteth till he be taken out of the way, which while he is in the way, dulls the affections, and clogs the Heavenly mind, that it cannot aſcend: Wherefore

that which you have received of the Holy One, his Unction, hold fast till he come, and with it ſtand armed againſt whatever would enter to lead out to any outward obſervations; but with all diligence obſerve that which you have of his in Spirit, which the adverſary ſeeks ſo much to draw you forth from, leſt you ſhould encreaſe your Lords money, and herein you maintain your daily watch and war with that you have of Life and power, and not with that you have not; ſo are you faithful Stewards, and are accepted in what you have, and not in what you have not; for the World is in darkneſs, and ſo wait for they know not what, and have no ground for their faith, nor power to prepare his way to his coming, further then words of others, or their own conceiving, but are not in him who is true; but you are in him who is true, who have his Light received, and are in it to obſerve his appearance in all things, and the Meſſenger of his Covenant you know, who goeth before his face *to prepare his way*, turning your hearts from every evil way, and out of the paths of the deſtroyer, that you may be fruitful upon earth, that ſo he may receive you into himſelf when he cometh to ſmite the Earth with a Curſe, which that which brings forth Briars and Thorns is nigh unto, whoſe Seed is not of himſelf, his root and off-ſpring at his coming, which is begot in the Adulterous mind.

For the mind feeding from without upon any knowledge, form, or obſervation (but what the life leads to in Spirit and power) is the ground of the Myſtery of Iniquity, and the Woman of Witchcraft, which hunteth for the precious life of the holy Child, ſeeking to draw your ſtrength of affections from him after the Harlot, that ſo he may fall and die daily in your hearts and affections, while the Luſt goes out to another, covered with ſome fair pretence, whereby the worldly Spirit gathers ſtrength daily, as you ſhall feel who are watchful and diligent in the Spiritual War, ſo ſhall that Truth appear to you; That as your love waxeth cold, ſo will iniquity abound, with an unreſiſtable power, whatever you know to the contrary, which is not in the life; Or whatever you believe without that faith which works by love to the life of Truth more then to the knowledge of Truth: So let your wreſtling be into the power and life of God, and thereon feed, and your life ſhall indure for ever, and your ſtrength and vertue ſhall be daily renewed: But

you read of ſome who had the form of Knowledg, and of the Truth, but being out of the life of Truth, held the Truth in unrighteouſneſs; and ſuch when they knew God, did not glorifie him as God in life: So he gave them up, who became vain in their imaginations, who retained not the life in the knowledge, turned the Truth of God into a Lie: So that knowledge could not keep them from being filled with unrighteouſneſs, which ſtood not in the life and power of righteouſneſs, and who received not that Truth in that Faith which loves to live the life of it.

Wherefore let your food be in the life of what you know, and in the power of Obedience rejoyce, and not in what you know, but cannot live; for the Life is the Bread of your ſouls, which crucifies the fleſh, and confounds that which runs before the Croſs. So let your labour and diligence be in that which preſſeth into the Heavenly Being, and ſeeketh a Conformity to Chriſt in obedience of what you believe, and hearken in love to that, not in that mind which would ſave your own lives, nor feed you where you are; but in love to that which ſeparates you from ſelf-life, and changes you into his Life whom you wait for from above; ſo in receiving his Commands, in that which loves to be like him in life, your Faith works by love, and his Commands are joyous through love: That Faith worketh obedience, quickneſs and willingneſs; it worketh out the old, and worketh into the new; and ſo through the hope of that which you love, and obedience of Faith, the entrance is made with the Life into the holy Kingdom, and the Immortal Glory is put on, which in the Light is ſeen, and in the Life obtained, as with the Word of Faith the ſeparation is made, and the Life that is Mortal put off, whoſe Life is without Vail, and is for death, with that Life who makes the entrance through his Blood, and through his fleſh, a living Way, a Way of Life, a new Way to all who are ſeeking the Door *in old Ordinances* and *Traditions*, and *outward Obſervations*, feeding their minds with *thinking* or *talking* of what *others did* long ſince, or what may *be done* in times to come, and ſo are *in times*, but out of *that life* which endures for ever, and only hath the promiſe of the Father, and power to make the entrance to him, from whom all the world are driven, who are *in the Luſt*, and in that Nature *which loves it ſelf*, and worketh

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iniquity; yet wearying themselves to find the Door, without the Light of that Life which is not of this World.

And as you mind only to feed on the plant of Life, you will come to know the Work of the Father in his Vineyard, and who the faithful Labourer is, and what must be his Work; and the slothful servant, and what his work bringeth forth; and the cause why the field of the sluggard is over-grown *with evil fruits*, and why his Vine bringeth not Fruit to perfection. For you will find many plants besides the Tree of Life, all which seek to be fed and strengthened in the mind and affections, and many grown Trees, tall and strong, which have got fast rooting, spread and bring forth abundantly after their several kinds; and all these present themselves to the eye of the mind, to be fed from thence, which is as the feet, fetching food from far, without which they cannot *live long*, but must *pine away* and fall, as they dye in the affections, and as the mind is withdrawn from such objects as they are fed withal. So the Work of him that is faithful, is to number these *to the Ax*, and *to the Fire*, and not to suffer these *any place* in the mind, how strongly soever they tempt, and try every way to spread Root, to keep life; that so through the death of these the Vine may grow alone in the clean affections, and holy mind, and honest, chaste heart, which is the *good ground*, and where the pure plant will bring forth of it self in all, where it is not cumbred with that which is contrary to it; Which contrary fruits all that mind the Light may see; but the sluggard not being diligent to dig up the *Root*, as well as to condemn the *Fruit*, therefore they are daily growing, and the good ground ever cumbred with them; and such ever know what they should do, but are never able to abide therein, their life being lost in the midst of this Wilderness, and over-grown with wilde plants.

But you being diligent in your Watch, you will see that the cause of all your troubles and confusion (when you come to the true labour indeed) is not for nothing; for you will find many plants of several kinds (for the World is in the heart of man, as he is droven from God) And every kind hath its several life, which lives have their several feedings, all which you may feel in the Light, by their temptings to lead out your minds; and though they

they are of several motions, and live upon several objects, yet the east of them being fed by consent in your mind, will over-run the Vine, and in time bury it, by growing up in your affections: Wherefore all must down, that Truth alone may rise in your affections, and the Word of Life have place in your hearts, who is purer than to dwell in the Adulterous mind, and whose eye cannot behold iniquity, who hath no communion with darkness, nor fellowship where any Idol stands in the Temple.

So this is your faith in your labour, even that which overcomes the World, and suffereth nothing thereof to take place in your minds, but with the Spirit of Life to watch, and wrestle against *every lust*, and kill *every affection* that would go out for *food*; for whatever goes out, betrayes the innocent; and every pleasure of the flesh, as a canker doth *eat out the life of the holy and just One*; but by faith *the Just lives*, and in faithfulness *doth he judge*, & make War against all his Enemies, in every one who are exercised therewith.

And in this Work, mind what you follow; follow nothing rashly, but prove all things with the fire; and that which will not endure the Temptation, and bear the Cross, is the Adulterer, who will look out every way for ease; and the Serpent will present many *likely ways* to her, under *fair pretences*, which she that would live at ease, will hastily *hearken to*; and if you hearken to her, you will betray the Work of Life, which is bringing forth in hard travel and labour, which is slain in the birth, where ease and sloth is consented to; and with living at ease and pleasure, hath the Life been slain from the beginning of the world, and hath been kept under by her Sorceries, who fares deliciously upon Earth; and by consenting to her pleasures hath the Election been lost, and covered with the Seed of Wickedness, which God hates, which wars after the *flesh*, and lusts after the *flesh*, to strengthen it self above the holy *spiritual Seed*; but minding to make that sure to *you* which cals in *your* mind, and being obedient thereto, it will lead down by the Power of the Cross through that which is above, to the feeling of the Election; and a separation being made betwixt that which God chuseth in this Working Power, and what he condemneth, you will come thereby to know to what *to joyn*, and from what *to withdraw*, that you may be workers together *with him*, and not *against him*, which

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the ſubtile one will lead you to do, till with the Light the ſeparation be made; and ſo joyning to it in faith and obedience, the Election will ariſe, and by diligence thereto it will be made ſure.

And once feeling the Innocent to move under the Oppreſſor, give your ſelves *no reſt* until the ſtrong man bow; for with great Plagues *upon that Nature*, and with a ſtrong hand *againſt that will*, muſt the Seed of Promiſe be redeemed from under his power which like *Pharoah*, if he get but reſt, will not let *Iſrael* go from under his Power; and if you keep with the Spirit, and hearken low, it will let you ſee what muſt be the Plagues you muſt pour upon him, till he be brought down, that a little Child may lead him, and reign over him; and he that was oppreſſed by the Beaſt, may ride upon him: And as that Nature got head and ſtrength by having its Luſts *fulfilled*, ſo it muſt be ſubdued by having its Luſts *famiſhed*; which if you be not faithful to the Seed of God herein, you ſell your Birth-right and betray your own redemption, and are found deceitful Workers againſt God and your own Souls.

Wherefore run not with that which is in haſt, but lye down in that which is meek, lowly and patient, that which is willing to wait the Fathers time, and ſeeks to obtain by the obedience of Faith, and not in the Will that would have in its own hand; For a Nature there is which runs out for help, and raveneth abroad to be ſatisfied, which God will famiſh; And this will ſeek to lead the mind, if it be followed, and will hunt about and murmur if it be not ſatisfied: This goeth about the City, but entereth not; and this muſt ſuffer hunger, and feel the Lambs wrath, and Plagues upon the head thereof what way ſoever it turns, till it bow and come under, which it will not, till it be pined with Famine, and wearied upon the Mountains of Prey; then ſhall the Lion lie down with the Lamb, and the little Childe lead to reſt, and no ravenous beaſt ſhall take his feeding from him. But in this work take heed you be not betrayed with that Spirit, for it is very ſubtle, to run to the *one hand* or *the other*; either into the *eagerneſs* and *haſt*, which is its firſt way after Convincement; Or elſe when it gets not its ends there, then into *ſloth* and idle *careleſsneſs*, and both theſe keep it alive in ſtrength above the Seed; but a ſtrait Way there is betwixt theſe, in which the Seed ariſeth, which is

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diligent watchful, patient meekneſs, feeling the godly Principle moving, and following it in faith and obedience in all things without *haſt* or *ends*, further then what is opened in the life of obedience, conſtantly diligent, leſt any thing ſlip out of the mind, which is freely given either for practiſe or teaching; for onely the diligent mind holdeth the true living Treaſure; but the ſloathful and diſobedient are leaking Veſſels.

So as wiſe in the Light, prove your Freedom, from that nature which is *high* and *fierce* and haſty, or any way above the *meekneſs*, for therein ſtands your perfect Redemption to know that, that you are not ſervants to that nature; for its the ſame that haſteth into the greedineſs after worldly things, and fears & diſtruſts, if it hath not in its ſight and poſſeſſion what it luſts after; which being conſinced of an inheritance in Heaven, would have that alſo in all haſte by Sight; but not through Faith, Patience and Obedience; which if it may not obtain into its own ſight, and in its own way and time, it will be ready to faint and diſtruſt, and this will never ſtrip himſelf of all, in hopes of an inheritance it hath not ſeen; ſo this is in Bondage, and not to be Heir; *but the juſt live by faith*, whoſe Birth *is free* from this World, and your redemption from the other into the leadings of this, which will bring to the Inheritance of the purchaſed Poſſeſſion.

Wherefore prove your Freedom in all things, that you may not glory in vain, but in the Liberty of ſons; Do not ſay, *all things are lawful, all things are pure*, &c. and ſo ſit down and ſay, *For we are redeemed, and have right to all*; but firſt paſs through *all things*, one after another, as the Light leadeth you; and with a true meaſure ſee, if you be from under the power of any; when you have proved this throughout all things, and found your freedom, then may you ſay, *All things are lawful*, and know *what is expedient*, and what edifies your ſelves and others, and the reſt to reign over, without Bondage thereto: And this is the Liberty of the Sons of the new Creation, not in bondage, whoſe Liberty is glorious above all created things; and *theſe are the pure*, to whom all things *are pure*, have proved all things with that which is pure, and hold faſt only that which is good, and the reſt are free from.

And this ever mind, That whatever Freedom you obtain through

the sufferings and patience of Christ in Spirit, you part not with to please the flesh, but hold it as your everlasting possession purchased for you, *not with corruptible things*; so that which is dear perisheth, let not *lightly go*; but remember *Israel*, who was redeemed out of *Egypt with much hardship*, and *many signs* and *sufferings*, but soon in hast got up that which said, *Let us return back again*, and this grieved God above all: And this you will find ready to rise upon every further hardship and want, as it was with them. Wherefore stand fast in that which you have proved to be Liberty indeed, and by no means look back not hearken to that which is behind, to let it overtake you again: Remember *Lots* wife; and the Wrath of God will ever be upon that mind which looks back into old things, which are judged in the Light, and led out of with the Life: Wherefore stand single in your minds to follow nothing *new* or *old*, but what the Holy Spirit leads into; for the Work is a Work you know not, nor the Way you know not, but as it is learned in the obedience, by which the Soul is purified and cleared, by purging out the *old Earthly Heaven*, which hath darkned the Temple of God, and Gods Work is not seen in that Nature.

Wherefore give all diligence to the Spirits motion and leading, what it moves against, and what it leads to; for now will God make all things *new*; *a new Creation*, *new Heavens*, and *new Earth* and *new heart* and *mind*, and a *new Law*, a *new man to walk therein with his Maker with cheerfulness*, as the old Bonds are broken by the Spirits leading, and to serve in newness of Spirit. And as you mind the pure Leadings of the Spirit, and willingly follow and obey, you will come to know your Creator in the days of your youth, how he makes the Worlds by the Words of his Holiness, and how he is your Father, and in what; and how he begets you again into the Heavenly Delights, who were gon out from him, and drove into the Earth with your hearts and affections, and so those will lead out still further from God, if you look into them, but can never come into God again, but must dye, and be changed by the Spirit; and the new Creature is accepted into God, the new Heart and mind, and Spirit, which is renewed after God, by following of his Spirit who createth him.

And this Work will be darkned to your understanding, if you

minde come not clear out of the old into the new: For Wrath will arise, and confusion will be to that mind which is double, where the eye is not single, kept forward in the belief of the Spirit only, but looks back into the loss, and to that which is dying and condemned; there is the *smoke* and *darkness*, and *torment*, and *temptations*, being enticed back into the old; but if the eye be single, the whole body is full of Light, and the Faith ariseth to endure to the end of the world, and to look to the beginning and finishing of the new Work of Regeneration. And standing single to God herein, though the World past away with Thundering, Earthquakes, and a mighty Noise, yet shall ye not fear nor faint, abiding in the meek, patient, and suffering spirit, and the leadings of that which endureth all things, to win Christ: And coming out of *Babel*, you shall not fall with her, nor be darkned with the smoke of her torments, as all that abide in her must, and of her Plagues must partake; but the pure mind rejoyceth over her in midst of all.

A Psalm of JAMES, *the Servant of* JESUS, *or a Song of Praise which he sung in the day of his Deliverance, declaring the wonders of the most High, which he wrought in the day of the deep tryal of his Innocent Lamb; even how the Lord was with him when he was beset with darkness, and assaulted with strong temptation; and how he brought him thorow the Fire, and thorow the Sea, and under the Mountains and Hills, and slew his Enemy which had Dominion over him; and so brought him to know himself, and then exalted him over death, and delivered him out of the pit in the sight of his Enemies; and brought him to the pleasant Valleys and Springs again, and caused his glory to descend upon him, in which he met the Flock of his Father, in whose Love he became joyned and knit unto them that had forsook, or stood at a distance from him. Also many other weighty Sentences; all which are set forth, that the wonders of the Lord may be seen, and that flesh may not boast nor glory in the time of prosperity, though much of God may be opened and known, and that the tender hearted may not despair in the times of deepest sufferings, temptations and tryals; but patiently wait on him who worketh all things in his people, according to the counsel of his own will, that*

be made all, and in all things may be glorified, whose right alone it is. So be it; Alleluiah.

IT is in my heart to praise thee, O my God; let me never forget thee what thou hast been to me, in the night by thy Presence, in the Day of Tryal when I was beset in darkness, when I was cast out as a wandring Bird, and when I was assaulted with strong Temptations, then thy presence in secret did preserve me, and in a low estate I felt thee near me; when the *floods* sought to sweep me away, thou set'st a compass for them how far they should pass over; when my way was through the Sea, and when I passed under the Mountains, there wert thou present with me; when the weight of the hills was upon me thou upheldst me, else had I sunke under the Earth; when I was as one altogether helpless, when tribulation and anguish was upon me day and night, and the Earth without foundation; when I went on the way of wrath, and passed by the gates of hell; when all comforts stood afar off, and he that is mine enemy had dominion; when I was cast into the pit, and was as one appointed to death; when I was between the millstones, and as one crushed with the weight of his adversary: as a father thou wert with me, and the rock of thy presence, when the mouth of Lions roared against me, and fear took hold on my soul in the pit, then I called upon thee in the night, and my cries were strong before thee daily; thou answeredst me from thy habitation and delivered from thy dwelling place, saying, I will set thee above all thy fears, and lift up thy head above the head of oppression: I believed, and was strengthened, and thy word was salvation; Thou didst fight on my part when I wrestled with death, and when darkness would have shut

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me up, then the light ſhone about me, and thy banner was over my head; when my work was in the furnace, and as I paſſed through the fiery ſpirits, thy faith ſtaied me, elſe through fear I had fallen; I ſaw thee, and believed, ſo the enemy could not prevail: When I lookt back into thy work, I was aſtoniſhed, and ſee no end of thy praiſes: Glory, glory to thee, ſaith my ſoul, and let my heart be ever filled with thanksgiving; whilſt thy works remain they ſhall ſhew forth thy power: then didſt thou lay the foundation of the Earth, and feddeſt me uuder the waters, and in the deeps didſt thou ſhew me wonders; and the forming of the World by thy hand: Thou ledſt me in ſafety, till thou ſhewedſt me the pillars of the earth; then did the heavens ſhowr down, they were covered with darkneſs, and the powers thereof were ſhaken, and the glory deſcended: Thou filledſt the lower parts of the Earth with gladneſs, and the valley was opened; thy ſhowers deſcended abundantly, ſo the Earth was fill'd with vertues. Thou madeſt thy Plant to ſpring, and the thirſty ſoul became as a watered Garden: then didſt thou lift me out of the pit, and ſet me forth in the ſight of mine enemy; thou proclaimedſt liberty to the captive, and called my acquaintance near me, they to whom I have been a wonder; and in thy love I obtained favour in thoſe who had forſaken me; then did gladneſs ſwallow up ſorrow, and I forſook all my troubles. And how good is it that man be proved in the night, that he may know his ſafety, that every mouth may become ſilent in thy hand, untill thou make man known to himſelf, and have ſlain the Boaſter, and ſhewed him the vanity that vexeth thy ſoul.

Dear

DEar Friends, *dwell* in the pure Power of God, and in the undefiled Life *walk* towards one another, and feel one another in harmless hearts, and in the bowels of our Lord Jesus Christ judge all *straightness* in your selves, rather than *one another*; How good a thing is unity of Spirit and mind! And how precious is that Soul that seeks peace with self-denial! God is near you, who seeth all your Works; and evil thoughts slay the Lord of Peace, and grieve God exceedingly: But that is the Child of his Love, and Son of his Bosom, that seeks not himself, but can lay down his life for another. O feel that Spirit and Life, my dear Friends, and wait for his appearance, who is that Life in whom he comes with power; thy Peace shall be as a River that is clear and broad, which shall not be dryed up; but thou shalt drink into Eternal Rest, and Quietness shall fill thy dwelling, and the God of Peace and Holiness will delight in thee, and in the end thy Fruit shall break out, and thou shalt not long be hid, but thy God in whom thou delightest, shall cover thee with his Glory, and make thee to shine in his Light; and the Lamb shall speak out of his Temple, and shall be confessed too: but the self-ended Spirit will wither, and that which lifts up it self, will fall to nothing; and back-biters, and whisperers, and they which carry tales to make debate, will God thrust away far from him; and the meek shall enjoy his Inheritance alone, who hath sought his praise from God and not from men: Therefore take heed to your Spirits in Gods fear, and keep the Unity and Covenant of God, and grieve not Gods Spirit nor provoke any to Wrath: And again *I* warn you all in the bowels of Jesus Christ, speak not evil, nor think evil of Brother or Sister; for if you do, you cannot be guiltless before God, nor stand before the Enemy in the time of tryal; for evil thoughts will eat out your peace and precious Life, and devour your strength with God, and make way for many Evils to enter and prevail upon you. Even the Lord God of Eternal Power preserve you all, who hath called you, and given you a Name amongst the Living; for in him is my Hope and Confidence concerning you all, for the Adversary is near you; but to him that is true and faithful I commit you all, whom many of you have known from the beginning; and as you dwell and walk in his Power of Life and Holiness, Love

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and Peace, God will keep you from all evil, bear you, and lead you into growth and improvement of what he hath committed to you, and in Faith and Peace you will be kept from running to the Hills to save you, or for making a refuge of a lye; but with the everlasting Truth will you all be girded, and armed with the Word of Life against all Wickedness of Flesh and Spirit, within and without. And God Eternal kill the World in you all, and throughly crucifie you to it in every affection, and out-leading Power, so that you may all witness him come, who is the end of the World, and Eternal Life; and in him walk in the singleness of your minds as free-born-children, redeemed into perfect liberty with him. And dear Friends, meet often together, and so build up your selves above visibles, that you may enter into peace and life everlasting: The day of God hasts on apace, which will try every mans Spirit, and every mans Work, of what nature it is, and none will be saved, but who are of God; and such he receives into himself, who is builded up to him in that which is from above: But the wandering and unstable spirit he will shut out, and punish with perdition from his presence evermore.

Wherefore dearly beloved in my soul, above what I can write, this I lay upon every one of you in particular, and warn you, That you prove and examine your selves herein, what spirit you are of, and what is your freedom herein; and note that spirit which steals your minds into earthly things, and wandering thoughts, for that is not of God, but is of this World, and works after the power of the Prince of the Air; and in this spirit all have fellowship with the world, and are in the power which works against God and the Lamb; nor can any in that spirit serve God, nor have fellowship with him in the Light; for it is carnal and devilish, and shut out from God the Father of Light, and so becomes a Vagabond, wandering, chaffie spirit, not capable of God's Counsel nor Service; nor can you have fellowship with the Brethren in the Light and Power of Truth, so long as this reigneth and is followed by you; and so this must be judged in every motion of it, that it may be subdued and put under foot, lest being once enlightened, you become wandering Stars from God's presence for ever. So be you faithful to God who judgeth you, and gird up the

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layes of your minde, and wait for stable, heavenly Spirit, that you may be born thereof, and rule therein over your selves, and overcome the World, that you may walk at liberty in God, and in Christ Jesus whom he hath sent; and herein is life eternal, and rest to your souls, what ever befal you; and only blessed is he that enters thereinto; and it is the Faithful that enters, and in Faith and Obedience is the Covenant kept, which keeps quiet the mind and in perfect peace in all Conditions, the purchased possession of every redeemed soul, thorough the blood of Jesus. So God cover you all with his Spirit, being buried into his Death; and the Almighty arise among you, and judge every evil root in its first motion, and give you the knowledge of himself in Love, and build you up above all strife and enmity, and fill you with his Grace, and season your hearts therewith, and make himself your delight, and bless you all, and encrease you, my dearly beloved ones, to whom bowels of dear Love runneth, even unto the least of you all; in your innocent simple desires, I am one with you all, and with my God for you all, that not one of you that ever have tasted of the Call or Power of God, may be lost, or offended, or driven away; God Eternal build you up into his Life, and give you an Inheritance in him that seeks the lost, and brings back that which is gone astray. Dear Friends, read me here, and feel my Bowels towards all that are tempted, or fallen; and treasure up Mercy against the day to come; even as ye look to be forgiven, to forgive one another unfeignedly, and keep your selves separate from the world, and every pollution: O fear not the world, neither covenant with man, nor say, A Confederacy; but fear the Living Powerful God of Heaven and Earth, who is a Sanctuary to every clean and faithful heart; and to him I commit you all, who is over the world, and worketh in you, to make you eternally as he is, that you may be his Sons and Daughters for ever, to whom give thanks and praise for evermore, *Amen.*

You are often in my remembrance

This Epistle foregoing was given forth J. N.
since the former part of the Book, about
the fifth day of the 5th Month, 1661.